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(2) national commemorations—wherever it is possible to do so. But even in the case of titles which yield no such historical or liturgical reference, the writer is not prepared to resort to the musical instruments or tunes. Such enigmas as *Sheminith* and *Jeduthun* are with *Alamoth* regarded as the names of special choirs to which certain psalms were particularly assigned. A summary would not do justice to the ingenuity with which each new case is presented. The general principle certainly deserves serious consideration. The second half of the book is occupied with the text of “the Psalms according to the Revised Version, with the Titles discriminated and explained.”

J. H. A. HART.

### THE SEPTUAGINT IN ENGLISH.

*Thomson's Septuagint*, by S. F. PELLs, 2 vols., 12s. net. *Hades* by S. F. PELLs, 5s. net. (Skeffington and Son, 1904.)

A NOTE on the title-page of the first volume of this reprint of Thomson's *English Translation of the Septuagint* explains the purpose of its editor, who is also the author of the accompanying volume, which deals with “Hades.” “In publishing this first English Translation of the Septuagint my object is (he says) to call attention to the high estimation in which these Scriptures were once held in the Christian Church for a thousand years; and in hopes of bringing about a return to a more Apostolic faith I have published a work on ‘Hades’ in conjunction with it.” Mottoes taken from Ecclesiasticus follow, and it is unfortunate that this selection has not induced the editor to add a translation of the so-called Apocryphal books. If respect is to be had to primitive Christian usage, it must be admitted that these outcasts once stood as high in general esteem as those books which found themselves on the safe side of the boundary line when the limits of the Hebrew Canon were finally determined and defined. In spite of this, the theory which Jerome taught, but failed to put into practice, is nowadays practised though not always taught; and Mr. Pells can plead common custom in thus issuing a translation of the Septuagint which includes no more than the “Old Testament” as understood by the bookseller and the British and Foreign Bible Society. It is something that this rare English (or American) version of the Septuagint should have been republished. By its means perhaps some of the students of the English Bible may learn that there is such a thing as the Septuagint, even if they do not heed its “written preaching.” But it is deplorable that any one who cares so

much for it should state roundly (Editor's Preface, xxxiii) that "there are no apocryphal writings to the Septuagint," and should be content to honour it with maimed rites by suppressing books which, whatever their origin, form an integral part of the old Greek Bible as presented in the great uncial MSS.

Charles Thomson, of Philadelphia, the translator, was elected secretary of the first Continental Congress in 1774. He had been led to study Greek by the chance purchase of part of the Septuagint at an auction, and later acquired the remainder. In 1808 the fruits of his study appeared in the shape of "The Holy Bible containing the Old and New Covenants . . . | Translated from the Greek by Charles Thomson | late Secretary to the Congress of the United States | Philadelphia | Printed by Jane Aitkin No. 71 | North Third Street." Of this the translation of the Old Covenant from the Septuagint is now reissued in two handsome and well-printed volumes.

So far as it has been possible to test it the translation appears to represent with fair accuracy the current "Roman" text of the time. It is, of course, simply the translation of a translation made without any reference to the Hebrew text. Accordingly, for the most part, the English reader unacquainted with Greek is put in the same position as the Greek reader unacquainted with Hebrew. Here, again, this translation must be regarded as incomplete and unsatisfactory, for the "Seventy" turned their language "to very private uses." And it is too often disfigured by ill-considered words and phrases, which must, it is feared, grate upon the feelings of the least susceptible reader; while transliterations of Greek words or Hebrew words in a Greek dress baffle the unlearned.

To illustrate the latter defect first, it may be noted that David plays upon a "kynara" all through 1 Sam. xvi; that in Lev. xi. 13 among the birds "which shall not be eaten" are the "cataractes," "porphyryon," and the "charadrius and all of its kind." The "bronchus-locust" and the "choirogryllus," in Lev. xi, are also sufficiently mysterious, and in the same chapter we find "the altake locust" as a rendering of *ἀτράκην*—here it is not clear whether the translator has been misrepresented by the printer, misled by his Greek type, or guilty of a punning reference to the notorious voracity of the locust.

Returning to the former blemish, we submit that "rules of rectitude" is not a happy rendering of *τὰ δικαιώματα* (Deut. xxxiii. 10 and elsewhere), nor "unfurnished" of *ἀκατασκεύαστος* (Gen. i. 2): in passing we wonder why *πνεῦμα θεοῦ* is translated "a breath of God" ("a breath of God was brought on above the water"). To say, again, that "Jacob became corpulent" better befits the representative of

a newspaper than a translator of the Bible. Prov. xi. 13 assumes an equally modern tone, "A double tongued man revealeth cabinet counsels, but one of a faithful spirit concealeth matters."

On the whole the version of Ps. xxiii seems to offer a very fair taste of the quality of the work. "The Lord is my shepherd, I shall want nothing. In a verdant pasture he hath fixed my abode. He hath fed me by gently flowing water, and restored my soul. He hath led me in paths of righteousness for his name's sake. For though I walk amidst the shades of death : I will fear no ills, because thou art with me ; thy rod and thy staff have been my comfort. Thou hast spread a table before me ; in the presence of them that afflict me. With oil thou hast anointed my head and thine exhilarating cup is the very best. Thy mercy will surely follow me all the days of my life ; and my dwelling shall be in the house of the Lord to length of days." The punctuation is, it will be seen, peculiar. "Verdant pasture" may pass, but "thine exhilarating cup," painfully faithful as it is to the Greek τὸ ποτήριόν σου μεθύσκον, savours of the journalistic instinct for vulgar euphemisms and fine writing generally, which dogs the heels of our translator. But when all this has been said—as it must be said—fidelity is a great merit in such an undertaking. With this in his hand the reader of the English Bible may learn of differences of fact as to the text, as by comparing the "Authorized" and "Revised" versions he may learn of differences of opinion as to the proper translation. The zeal of a man who plodded through the Septuagint, lexicon in hand, must command respect ; and those who have not the Greek may safely trust themselves to this the first English translator of part of the old Greek Bible.

Mr. S. F. Pells has not only reprinted the version in facsimile, but also added a preface. Here we have (a) a description of the Codex Vaticanus, taken from Michaelis's Introductory Lectures to the Sacred Books of the New Testament, 1780, with a photograph of two columns of its text of Daniel. (β) An account of the Nash papyrus, taken from the *Jewish Chronicle*, with a photograph of half of the MS. (γ) A series of twelve testimonia to the origin and inspiration of the Septuagint from "Aristeas," Ben Sira (Greek Prologue), and so forth. The editor's conclusion is that the legend of the miraculous agreement between the seventy or seventy-two translations separately produced cannot have been fabricated. Such a view should have been stated and defended at greater length.

In the volume *Hades*, which accompanies the reprint of Thomson's *Septuagint*, Mr. Pells gives some of the authorities to which he refers in full. Appendix I consists of Whiston's translation of the "Letter of 'Aristeas'" (pp. 97-148). The second Appendix gives Rollin's

account (from volume I of his history) of Alexandria, and is illustrated by a view of the city and the Isle of Pharos, the traditional scene of the activity of the seventy translators (taken from the same work). The third gives Yonge's translation of Philo's narrative (*Vita Mosis* II) of the translation, and the fourth Whiston's version of the account given by Josephus in his *Antiquities*, Bk. XII, chap. ii. In the fifth Appendix, entitled Hellenistic Greek, a large portion of Pearson's *Praefatio Paraenetica ad Vetus Testamentum Graecum* is quoted in Spearman's translation (from the Latin), together with extracts from Marsh on Michaelis, Dr. A. Clarke, and Horne. Last of all (Appendix VIII) comes the author's "Apology," in which are set forth the pathetic circumstances of the composition of the books adumbrated in the dedications.

The thesis of the book itself is shortly this: that Hades and Sheol alike simply mean the grave or the catacomb. At his second coming Jesus Christ is to give *life* to those believers who *died* and *are dead* in the literal sense of the words. In fact, the writer upholds the doctrine of *Conditional Immortality* or *Life only in Christ*, and quotes letters from a distinguished ally, Sir G. G. Stokes, late Lucasian Professor of Mathematics in the University of Cambridge.

But we cannot here discuss the theology of the writer or his explanation of the *descensus ad inferos* which is based on this identification of *Hades* and the Latin equivalent *infernus* with the catacomb. For the present we can only point out some general considerations. Although it might perhaps be a tenable proposition that the idea of the underworld generally is derived from the catacombs or graves to which dead bodies are consigned, yet from the first Hades is clearly distinguished from the grave. For example, Homer at the beginning of his *Iliad* deplores the fact that many doughty souls were transported to Hades during the Trojan War thanks to the wrath of Achilles, whereas the men themselves, i. e. their bodies, were left *unburied* to the tender mercies of dogs and birds.

In conclusion, the attention of the writer must be drawn to certain points which seem to require reconsideration before a second edition of *Hades* be published. *φέρaros* is commonly supposed to be the genitive of *φέρas*, and not an alternative form of the nominative (p. 22). In a note (p. 32) it is said, "Why do we (sc. Christians) . . . display our I.H.S., which formerly decorated the temples of Egypt, and represented Isis Horus Seb, but which we now interpret *Iesus Hominum Salvator*?" A prevalent theory of this decoration is that the H is simply the uncial form of the Greek η (ē), and that IHΣ is the usual abbreviation of IHΣΟΥΣ = Jesus. In the same note it is stated that Astarte was the father of Tammuz, and that "our Easter "

is simply the memorial of the said Astarte (? Tammuz). There is some evidence for the description of Tammuz as the son of Astarte or Istar, but the theory that Astarte was the *father* of Tammuz is quite new. Hitherto it has been supposed that Tammuz or Adonis was (possibly but improbably the son, probably) the *husband* of Istar or Astarte, whose worshippers, Babylonian or Phoenician, always regarded *her* as a goddess.

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## NOTES.

### DER JÜDISCH-PERSISCHE DICHTER MOLLA SCHÂHÎN.

IN seinen interessanten Mittheilungen aus den hebräisch-persischen Handschriften des British Museum<sup>1</sup> hat M. Seligsohn die Zeit, in welcher Molla Schâhîn, der Verfasser der biblischen Geschichte in Versen, lebte, zu bestimmen versucht. Die Dichtung Schâhîns enthält unter ihren einleitenden Abschnitten auch einen zum Lobe des zeitgenössischen Herrschers verfassten. Die Überschrift dieses Abschnittes lautet: **רַר מֶרַח סֶלְטָאן בִּהְאִדִּיר בּוֹ סַעִיר**, was Seligsohn so übersetzt (S. 287): "in praise of the hero, King Abû Sa'îd." Aus der Zeit dieses Herrschers folgert Seligsohn (S. 277) die Zeit des Dichters: "For as this king, the great-grandson of Timur-Leng, was killed in the year 1468, Mulla Schâhîn flourished towards the middle of the fifteenth century." Diese Identification des von Schâhîn gepriesenen Herrschers mit dem Urenkel Timurlengs ist aber unberechtigt. Sie beruht auf der Annahme, dass **בִּהְאִדִּיר** (= **בִּהְאִדִּוֶּר**, **بِهَادِر**) in der citirten Überschrift blosses Epitheton sei. In Wirklichkeit aber gehört das Wort zum Namen des Herrschers, und dieser ist kein

<sup>1</sup> JEWISH QUARTERLY REVIEW, XV, 278-301.